

The American Friend

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Dear Lord and Father of Mankind

T. GUTHRIE SPEERS

A Unique Experience

RALPH H. BORING

Symposium on Evangelism

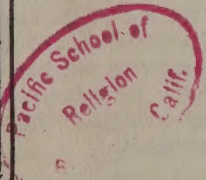
JESSE A. STANFIELD

Creatures or Conquerors of Circumstance?

AN EDITORIAL

Christ of the Future

EDWIN ASHBY



ON THE HORIZON OF THE CHRISTIAN CHURCH

INTERNATIONAL PEACE GARDEN IN AMERICA

An International Peace Garden, consisting of a park of 3,000 acres, extending equal distances into the United States and Canada, was dedicated on July 14 before a great assemblage of the people of the two nations. Dignitaries of the two countries took part in the unveiling of the cairn of boulders lying in North Dakota and carrying the plaque: "To God and His glory we two nations dedicate this garden and pledge ourselves that as long as man shall live we will not take up arms against each other.—Henry J. Moore, proponent." Cost of maintenance is to be partially supplied by school children of both countries to implant in the coming generation "peace thinking," a very important factor for the future of peace. Halfway between the Pacific and the Atlantic oceans, this garden, with its living trees and flowers and shrubs, is more significant than even stately steel or stone monuments, would be.

THE TRUTH ABOUT TOBACCO ADVERTISING

The Journal of the National Educational Association has this description of the falsity practised by certain tobacco interests in their advertising campaigns: "But now comes a cold-blooded, fact-finding government agency, the Federal Trade Commission. The commission brings the tobacco men to the mourner's bench, and gets from them an abjectly humiliating confession of falsehood, deceit, and cheeky imposture. The newspapers put the story back in the second section, if they printed it at all. Editorially they had little to say. Didn't they print the fake advertising? The cigaret corporation that was on the carpet admitted that it lied when it said that smoking its cigarets would keep a woman from getting overweight. It admitted that it printed testimonials from people who did not use its cigarets at all. It admitted that it printed testimonials from people who not only did not write them but never saw them. It admitted that it paid for testimonials from a group of actresses to the effect that the use of these cigarets kept them slender and fit for their work, though the actresses were not cigaret smokers at all." Does the public know the truth about tobacco advertising, or about other advertising, too, for that matter?

TWO KINDS OF SERVICING OFFERED

A Bellefontaine, Ohio, pastor of a Christian church received a letter from the dealers from whom he had purchased his car, calling attention to the fact that his car had not been driven into their service station for inspection and servicing for some months and politely inquiring as to the reason. The minister had the wit and the gumption to write a reply which had so much point that the dealers forwarded it to their factory's main office in Detroit, where it was given to the newspapers for publication. The letter could be duplicated for us in other communities, being addressed to men in other lines of business as well as to auto dealers. The pastor's reply said: "While your records show that my car has not been in your service department since August 3, 1931, our records here at the church show that you (referring to one of the partners) have not been in our service department for a considerably longer time than that. Now there is a certain amount of spiritual lubrication that everyone can give to himself, such as meditation, prayer and daily Bible reading. I have no doubt at all that you take care of these yourself, but in our service department there is something that a person cannot get by himself." The pastor ended by hoping he would see "you and your partner and your wife and your partner's wife and your

partner's sons and various members of your firm in our service department in the near future." There are some people who wax eloquent over the folly of neglecting to take proper care of an engine and yet who more or less regularly neglect the human spirit, of more value by far than the automobile.

USE OF BRAKES VERSUS USE OF HORNS

The other day we came across this bit of sound advice to motorists: "Don't depend on the horn and forget the brakes!" It appears that in the first inspection period in Pennsylvania this year, 94 per cent of all the horns examined were approved, while 42 per cent of the brakes needed correction. Director Matthews emphasizes the fact, however, that motorists who become "horn tooters" are apt to become accident hazards. "Incessant tooting confuses others," he concludes. "Horns should be considered safety factors, not just noise producers." The substitution of "tooting" for the cautious use of the brakes is probably due in part to the current disposition to follow the lines of least resistance and do the easiest thing; it can also be traced to the inherent satisfaction it gives a lot of folks to "blow their own horn." It remains true that the most dangerous part of an automobile is "the nut at the steering-wheel." And if it is the wise use of the brakes, and not an overdose of horn, which makes autos safer on our highways, may we be bold enough to suggest that a more judicious use of brakes and much less "horn tooting" would also improve a lot of sermons.—*Reformed Church Messenger*.

ON AFRICA INDUSTRIALIZATION ENQUIRY

The Department of Social and Industrial Research of the International Missionary Council, with headquarters at Geneva, is about to undertake its first piece of field investigation. On July 1st a team of three men, sent by the Department, sailed from Southampton for Capetown, and, after meeting the Africa members of the team in Johannesburg, and conferring with their South African Counsellors, will proceed north, fifteen hundred miles to the Belgian Congo to begin the inquiry in the mining district of Katanga and Kasai provinces. The object of the commission is to conduct an inquiry into the human needs of the populations centering in the great mining regions of South Africa. The industrialization of the African in the gold mines of the Witwatersrand has been for fifty years one of the outstanding influences in the modernization of the Bantu race. For better or for worse the system has been placing its mark upon the African and has brought fundamental changes to native society. With the opening of the newer mining centers in the Belgian Congo and Northern Rhodesia the process of industrial transformation of native life witnessed in the Union of South Africa is being re-enacted. However, government, organized capital and missions are in varying measure alive to the responsibility that rests upon them for avoiding the serious evils which have developed under the mining systems of the Union, and are to an encouraging extent aware of their opportunity to conserve, stabilize, and recreate the African people. The enquiry which the Department has undertaken will approach the problem from four angles;—native administration, economics, sociology, and missions. The close relationships of government, large industry, and missions and their interdependence upon one another, calls for a careful analysis of the factors that condition the activities of these three dominant influences that are changing Africa. The leader and coordinator of the team is J. Merle Davis, Director of the Geneva Department, himself a missionary of experience in the Pacific.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, EDITOR

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EDITORIAL

Creatures or Conquerors of Circumstance?

FOR more than two years the people of this country have been undergoing a severe financial stringency. To say that the results of this stringency have been disastrous to many and difficult for very nearly all, is to express a truism. We have no inclination to minimize them. Few indeed there are whose lives and manner of living have not been seriously affected by circumstances over which they seemed to have no control. For the most part, our observation has been that people have met the situation as cheerfully and as courageously as could be expected.

With this introductory word of frank acknowledgment, may we express a growing concern over an attitude of mind that is becoming too general. While it is widely pervasive, we are thinking now in particular of our own religious group of which we have more intimate knowledge. Both by personal contact and by indirect information, we have too much evidence that Friends are assuming a mental state that is not warranted by the circumstances, bad as they are. We have so adjusted our attitude and feelings to the prevailing situation and sentiment that we have slumped into an atmosphere of helplessness and futility. In short, regardless of what our individual situation may be, we have succumbed to a depression complex which renders us inert and ineffective.

As might be expected, unfortunately, this attitude manifests itself strongly in relation to our religious work and benevolent enterprises. Because times are hard we have too readily assumed that we are unable to continue our contributions for the support of the work which we hold to be of major importance, the result being that we have withheld or decreased our financial support below the level of our actual necessity for so doing. This is true of us as individuals and as local and Yearly Meetings. A good example of this tendency came to our attention quite recently. A certain Yearly Meeting, taking counsel of its fears, as well as of its poverty, made a drastic cut in its budget, including the sum to be raised for the united benevolent work carried on by the Five Years Meeting. A local pastor of an open country meeting, along with the leaders in the other local meetings, received word that the amount asked from his congregation would be about one-third of what they had been contributing. This pastor was anything but pleased. There was no good reason, he said, why his meeting

should not continue to do what they had been doing and he assured us that they would not lower their contributions because the Yearly Meeting organization had suggested their doing so. This was not because that meeting community is prosperous. On the other hand, it is in a part of the country that has been very hard hit of recent years. We know, too, that the pastor and his family have come to know what personal sacrifice means. Instead, however, of yielding to the easy temptation to make an excuse of their financial inability, they are determined to become conquerors instead of creatures of their circumstances. True to their Christian convictions, they believe in the work of the church and are so devoted to its success that they are not willing to plead depression as a reason for decreasing their support. How we were heartened, and how we wished that such a spirit might pervade all our meetings!

Lest we be misunderstood, we realize fully that there are circumstances that make it impossible for many to do more than they are doing—some can do nothing just now. The fact remains that very many have yielded without justification to the nerveless spirit of the time and have fallen into a “do nothing” frame of mind. The work should not languish. We are still blest with sufficient means to carry it forward with vigor if we will. We must shake ourselves from the lethargy that so easily besets us. This is a time of testing. May we prove ourselves to be not mere creatures but conquerors—and “more than conquerors.”

Always and Only for the Highest

THE atmosphere of worship fosters the ambition one feels to realize as fully as possible the spiritual goal of manhood. An inward quality of goodness asserts itself, when the presence of God is felt, and the claims of truth and goodness become the motive for action. Resistance is the resultant of a perverted will, and conversion obtains most naturally when the wholesome influences of a pervading spirit of worship are accepted at their full value. Aims and desires are lifted from the lower material ends to the higher interests where the one thing necessary is to have the disposition which always sees what is good. The creative function of the Spirit at work produces

a new will that does not need a multitude of checks and rules so much as a new vision, a sense of right, a realization that "right living must proceed from an inward condition which can be obtained through trust in God and heart-felt submission to his will."

This is what the apostle Paul called, in describing his own experience, "a new creation." His former conceptions of duty had been defective; his attitude had been misleading; his zeal for righteousness, according to the law, had perverted his judgment. But meeting Jesus meant for him a change of conduct, because he now "saw life clearly and saw it whole," his will was transformed, and he felt a new sense of relationship, an urge to live always and only for the highest. Henceforth, his chief stress is on the inward nature of worship, that he may keep his heart in tune with the Infinite and his hands ready to express the divine will in acts of kindness, conveying sympathy and loving cheer to all who would receive them.

But of himself, a man is unequal to the task. To see a worthy goal and yet be unable to attain it is disappointing and discouraging. The suggestion, however, as well as the apparent possibility of attainment, begets an unrest, a discontent with things as they are, an urge to try and try again, until in the effort is discovered a value for life, a development of character at home on higher levels, an attainment

that expresses a purpose akin to the objective of things as they ought to be. In the purpose, the thought of God is recognized, and in the effort the might of God is being realized. Spiritual forces thus help one to see, to strive for and to attain those higher goals as they manifest themselves in various ways. When faith is face to face with the superabundant grace of God, the glorious, merciful, spontaneous, unmeasured love of God for us is the heaven upon which our hearts must be fixed. But the cost in effort and the pain involved may seem prohibitory, until "the eternal weight of glory" is seen over against "these light afflictions which are but for a moment." In this connection, James Denney an eminent Scotch theologian once wrote: "Suffering for the Christian is not an accident; it is a divine appointment and a divine opportunity. To wear life out in the service of Jesus is to open it to the entrance of Jesus' life. It is to receive, in all its alleviations, in all its renewals, in all its deliverances, a witness to his resurrection. Perhaps it is only by accepting this service with the daily dying it demands that that witness can be given to us." That love which on the cross offered itself for us means, when rightly comprehended, that we can have only one supreme, all-absorbing motive for living, and that is to live for Christ, following in his steps who lived always and only for the highest.

Dear Lord and Father of Mankind

A Study of Whittier's Familiar Hymn by T.GUTHRIE SPEERS, in
The Presbyterian Advance

SOMETIMES in studying its message we notice how a particular hymn moves through the ascending stages of spiritual experience toward a splendid climax of worship. At other times, however, we find it most helpful to study a hymn and report the somewhat varied reasons for its influence upon us. This is the method we shall adopt in considering the hymn that is the subject of our present thought. As it appears in our hymnals it consists of five stanzas taken from a poem of seventeen verses, "The Brewing of Soma." So we may not expect to find in such a brief selection any perfect balance and forward movement. Of necessity we must seek merely for its high spots of spiritual insight and inspiration.

It goes without saying that this is a deeply devotional hymn. It brings us immediately into the atmosphere of reverence and worship and praise. The tune "Rest" composed in 1887 by Frederick C. Maker is deservedly popular. Addressed as it is to the "dear Lord and Father of mankind," it lifts us above all merely personal or selfish petitions and sets us among the wide horizons of the world where all men have a common Father, God. But be sure to notice that it contains a very appealing challenge to self-dedication and service. Recall that phrase in the first stanza—"in purer lives thy service find." And feel again the winsome appeal of the second verse in which, after reminding us of those who first beside the Syrian Sea heard the gracious calling of our Lord, the poet adds,

"Let us, like them, without a word,
Rise up and follow Thee,"

This has extra meaning for us when we remember that it is exactly what Whittier did himself. Indeed it is his early

dedication to the cause of humanity in the spirit of Jesus that gave him the ability later to write such truly devotional words. We need to remember this, for there are times in our own search for close fellowship with God when he seems far away and utterly unreal. How we envy a man like Whittier to whom it all appears so vivid and simple and sure!

In such periods we would be wise to recall that this magnificent statement of faith came, not casually from a heart that found God spontaneously, but rather as the result of a life that from its youth was dedicated to God's cause on earth, that tested its religious experience in the fires of struggle and sacrifice, and that found God most surely by working for the cause of human justice in which God himself was bound to be engaged.

Whittier was a Quaker. As a young man, together with many other members of the Society of Friends, he felt his conscience touched by the existence of human slavery in our land. Because he loved the Lord Jesus and loved all men for his sake, although he knew something of the price that must be paid, he gave himself to the effort to win freedom for the slaves. And how it did cost. He had some political aspirations. But abolitionists were unpopular in Massachusetts and on that account he lost the chance to be State Senator. Yet he stuck to the cause.

In 1835, in Concord, New Hampshire, he and another abolitionist were attacked by a mob with sticks and stones and badly bruised. Later the house in which they were staying was surrounded by maddened men who demanded that the two young reformers be thrown out to them. By a clever trick they escaped and fled for their lives. Yet he stuck to the cause.

In struggles like that, and at such a cost, he won his assurance of God. There must have been moments during the conflict when he wished that he had chosen otherwise. But years later he could write: "The simple fact is that I cannot be sufficiently thankful to the Divine Providence that so early called my attention to the great interests of humanity, saving me from the poor ambitions and miserable jealousies of a selfish pursuit of literary reputation."

Of course Whittier was right. If God is a living God, always at work in human life to develop men into Christlike-ness, where else would you expect to find him so surely as in the great causes that cry out for your service? Enlist in such service yourself. Take that yoke upon you. Very soon you will discover that you are not pulling alone, but will be aware of Another, who works beside you and becomes real to you just because he is your fellow worker.

In the study of this hymn notice also the beautiful description of immortality that it contains—"The silence of eternity interpreted by love." A whole sermon could be written with that as the text. For here is a spiritual insight of amazing simplicity and truth.

Think of the attempts that have been made to pierce the veil and see what lies beyond. Do not all hearts yearn for some clear word of description so that we may know where our dear ones are and what sort of life they live? Yet how often we are disappointed! Think of the attempts that have been made to describe the life beyond our sight—the childish uninspiring reports of uninspired mediums; the dignified and scientific yet unsatisfactory efforts of the Society for Psychical Research; the detailed description in physical terms in the Book of Revelation with its golden streets and pearly gates and the host of the redeemed "standing before the throne of God and the Lamb."

From all these descriptions we get some help. But in the end we are not sure. Either sorrowfully or gratefully we have to admit that our loved ones have been promoted to a life of which we can have, at present, no detailed knowledge, to a life where only our faith can reach and only our love can hold them still. Yet what more do we need to know than what our Master told us, and what Whittier as his disciple understood—"In my Father's house are many mansions . . . I go to prepare a place for you . . . that where I am there ye may be also." In other words, the world beyond our sight can be interpreted to us by our knowledge of Jesus. Whatever else it may be, it is surely a life in which Jesus is present, a life in which anyone with his spirit and purpose will feel at home; a life in which our beloved will be cared for by a love like that which we see in Jesus. It is the Father's house, unseen by us as yet, but made understandable and appealing by our knowledge of Jesus whom we have seen.

Behold now how near to the Master is the insight of Whittier. He does not yield to the temptation to give impossible details. But he states a magnificently helpful faith. He says the life beyond our sight is a life in which love, the greatest thing we know, survives. It is a life in which love will feel at home and be satisfied. It is a life to which we can confidently trust our dear ones because they will be cared for by a love that will not let them go. To be sure, it is a life with which we cannot yet communicate. We sometimes try and are met by the eternal silence. But the faith of Whittier is undismayed, for, he sings of "the silence of eternity" as interpreted by something we know—"interpreted by love!"

In studying the religious experience described in this hymn, do not forget the last verse with its emphasis upon quietness and relaxation in the presence of God. For this is a much needed message to our hectic generation. Indeed, this ability to be still is the quality most needed for a true understanding of life, a complete companionship with God and a genuine service of people.

We praise the life of activity, and it is good. But how

shall we find a worthy purpose for all our actions? Where can we discover a unifying motive for all our efforts? In what way can we know the things we ought to be doing? It is so easy for life to become merely a matter of doing things from the muscles outward. A generation ago Phillips Brooks said that if only all people could be persuaded to stop for a few minutes and ask themselves why they were doing what they were doing, there would be some radical changes in their activity. And in our generation Prof. Henry Nelson Wieman has reiterated the same need when he writes, "The purpose of worship is to turn the mind away from lesser things and give the whole attention to the supreme thing." And, you see, until we get alone and grow quiet we do not even know what the supreme thing is, but undergo instead what Dean Inge calls "the inexpressible turmoil of a divided allegiance."

Without any doubt John Morley was right in declaring that it is practical mystics like Oliver Cromwell who go farther and achieve most in human affairs. For this practical ability makes such men efficient in action, and their mystical sense relates them to purposes that are greater than their own and to inexhaustible supplies of energy. Now Whittier was just such a practical mystic. He caught the true rhythm of spiritual development. He knew that there must be times when we exchange the acquisitive for the receptive spirit, times when we must stop doing things and be still. He knew that effective busyness is made possible only by periods of relaxation, that truth must be found in quietness and tested in stress. He was sure that religion is not only trying but also trusting. So he leads us to pray for a release from overstrain and anxious stress; for the development of a supreme loyalty to God's cause that will perfectly satisfy and fully express all sides of our natures. Indeed we today would probably substitute another word for the one Whittier used in the next to the last line of this hymn, making it read "and let our unified lives confess the beauty of Thy peace." Thus with equal need and an ever larger understanding we make his prayer our own:

"Drop Thy still dews of quietness,
Till all our strivings cease:
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.

"Breath through the heats of our desire
Thy coolness and Thy balm;
Let sense be dumb, let flesh retire;
Speak through the earthquake, wind, and fire,
O still, small voice of calm."

Labor Sunday Message

(Prepared by the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America.)

ON Labor Sunday, as on Christmas, the churches of Christ repeat the promise of peace on earth, goodwill to men. They seek to interpret for themselves and the world what this gospel of goodwill implies for our industrial civilization. On Labor Sunday, as on Easter Sunday, the churches acclaim the living Christ and declare that his spirit should guide all human relations. On Labor Sunday, as on the Day of Pentecost, the churches of Christ desire to speak with new tongues so that their message shall be understood by all men. The churches want their young men to see visions and their old men to dream dreams of a better world in which industry shall be planned to meet human needs.

THE TEST OF AN ECONOMIC SYSTEM

The thing that really matters in any industrial system is what it actually does to human beings. For this reason no society that would call itself Christian or even civilized can

tolerate such unemployment as we now see in our economic life. Unemployment terribly increases strains which even in so-called prosperous times bring many to the breaking point. Homes are threatened and broken. There is more overcrowding as families double up in quarters which do not give adequate privacy. Resources are exhausted. Morale is undermined. Physical and moral resistance is impaired.

Those who depend upon income from savings suffer from reduced interest, rent, or dividends and, in many cases, this reduction has now gone to the vanishing point. But workers who lose jobs are obviously more disastrously affected than the average investor since their margin of security is smaller.

Religious prophets have always denounced the gross inequality between the incomes on the one hand of those who toil in factory, mine, farm and office, and of those, on the other hand, who by inheritance, or privilege of ownership, or speculative investment derive an income not earned by actual service. The simple and searching comment of Jesus, when the rich young man whom Jesus loved at sight went away sorrowful because he had great possessions, needs to be remembered: "How hardly shall they that have riches enter the Kingdom of God." The constant suggestion of the parables of Jesus is that great wealth in the midst of poverty is a hindrance to the good life. This is still the fact. Inequality is a peril to the rich because it tempts them to a narrowing of their sympathies and a false scale of values. It is a curse to the poor because it means misery for under-paid, irregularly employed workers, crowded in unsanitary tenements, shacks or company houses, exposed to the constant fear of sickness unprovided for and of old age insecure. Our economic resources, our progress in invention and the arts, our social inheritance should now make possible a worthy standard of living for all if the organization of production and distribution were directed towards that end.

It is not denied that many persons of wealth are rendering great service to society. It is only suggested that the wealthy are overpaid in sharp contrast with underpaid masses of people. The concentration of wealth carries with it dangerous concentration of power. It leads to conflict and violence. To suppress the symptoms of this inherent conflict while leaving the fundamental causes of it untouched is neither sound statesmanship nor Christian goodwill.

SCIENCE AND RELIGION POINT THE WAY

It is becoming more and more clear that the principles of our religion and the findings of the social sciences point in the same direction. Economists now call attention to the fact that the present distribution of wealth and income which is so unbrotherly in the light of Christian ethics, is also unscientific in that it does not furnish sufficient purchasing power to the masses to balance consumption and production in our machine age. Economists further point out that control of the great economic forces which affect the welfare of all nations cannot be achieved by any one nation acting alone. World cooperation is becoming more and more a practical necessity. This also is in line with Jesus' teachings of universal brotherhood.

The method whereby a just, brotherly and scientific world social order shall be brought about is a question of major importance. The churches do not condone violence nor encourage resort to force, but look with sympathy on all peaceful and constructive efforts—by individuals, by labor, by employers, by social agencies, and by political movements—to accomplish the desired end. Among the measures which in our time may advance the cause of human welfare in the direction of that ideal social order which we call the Kingdom of God, are intelligent planning and direction of industry, credit and finance for the common good; an extension of minimum wage laws, and above the minimum wage the highest possible wage as distribution becomes fairer and the productivity of industry increases; collective bargaining; cooperative ownership; and social insurance against accidents, sickness, old age and unemployment.

The Christian religion demands the dedication of power to the more abundant life of humanity. Such consecration of talent especially in the fields of industry and statecraft must become a test of the Christian life. It is the special responsibility of privileged classes to cooperate in movements toward economic justice, thus creating a spirit of fellowship instead of conflict in social progress. A similar obligation rests upon labor and its leaders.

With malice toward none and charity for all, the churches send their greetings on Labor Sunday to all who toil with hand or brain and look forward with them toward a better day.

Reservoir and Springs

A Parable

NOW it came upon a time that I stood where waters are impounded, from which place they are let down into the valley that the people thereof may have water for washing and that they may drink and not die. And, as I stood on the wall of cement that holds back the waters I looked to the end of the reservoir and saw that the waters were renewed by a brook that flowed into it. And I saw that the brook was not as full as it had been aforetime, and yet were not the waters of the reservoir too low, but were even above the base of the flashboards at the top of the dam.

And, behold, as I looked into the depths, I saw a succession of silver bubbles rising upward, and I said, "There are springs!"

And so I saw that the reservoir was not dependent wholly on the brook from the hills, but had a source of renewal from the depths.

So I said, "There be many who, when the brooks that flow to them outwardly dry up, feel themselves greatly impoverished. They begin to shrink and to say, 'Our hope is dried.' Then do they begin to be in a maze. And others there be who from the great Bosom on which they rest, as the reservoir resteth on the bosom of the Earth, draw forth that which they need and are supplied. These are they which have learned to sing:

"When all created streams are dried
Thy fulness is the same:
Oh may I thus be satisfied
And glory in thy name."

Thus I considered it well, and I said: "Let me be filled from within.

GLENN WELMER DOUGLASS.

Woronoco, Massachusetts.

World Fellowship at Woodbrooke

At Woodbrooke in England, where social and religious studies are pursued in a distinctive international and interdenominational atmosphere, last year there were more than 100 students during part or all of the three terms of eleven weeks each. About a third of the students are Friends and about a third are from abroad, eighteen nationalities being represented last year, including students from Germany, Scandinavia, Holland, France, Jamaica, Switzerland, Canada, and the United States. During the summer of 1931, Friends from five different countries—England, Germany, Italy, Czechoslovakia, and Norway—attended Woodbrooke. To the regular meeting for worship held each morning is attributed a large share of credit for the development of what has come to be widely known as the "Woodbrooke spirit," which is really the spirit of Christ.

A Unique Experience

BY RALPH H. BORING

A RECENT four weeks spent at Pendle Hill School has so impressed me that I wish to share with others this unique experience, which, I believe has been little short of revolutionary in the lives of many who were there.

From the beginning there was a cheerful, wholesome seriousness that pervaded the atmosphere in every phase of the group life—fellowship with each other and with the leaders, in the busy library, the class room, the lecture room, the delightfully shared cooperative housekeeping, and at play at tennis, volley ball, croquet, walks and hikes, etc.

There was an honesty and frankness that cleared the ground for the planting of new seeds—one person was speaking of her prayer life when another, interrupting, asked a very personal question, then realizing that it might be embarrassing, apologized saying "That is too personal," but the leader added, "There is nothing too personal to mention here."

The thing I am trying to say is that there was an honest effort to be consistent in our profession of Christianity and with ourselves in the innermost parts of our being. Pendle Hill has broken with formal methods of education which seem to have deteriorated into meeting prescribed requirements and receiving a degree, when the knowledge is dished out from the teacher to the pupil with little interest except informational. At Pendle Hill there are no examinations and no degrees are granted. The teachers do not dish out knowledge in silver spoons, but both teacher and pupil are learners together. Courses are prepared by the teachers and presented in class as the basis for discussion and sharing with each other in the effort to discern the truth and to discover ways and means of its application. It is not enough to discern only facts—truth must be found, and truth is a way of life that unifies and makes one every faculty of our being and brings the unified person into active relationship with others and with God.

The meaning of Pendle Hill is simple in statement but tremendous in meaning. First in importance is experience God personally. The personal pronoun "My" was much used—"I find in my experience . . ." "My experience of God is . . ." Professor Herbert Farmer's class in "Our Experience of God" was primary. Without such vision of the Invisible there can be only a semblance of reality in religious profession. We may be learned in the history of religion, but that may be divorced from any vital living experience in the heart. We may be

familiar with the Scriptures and all great devotional literature of the ages and still possess an uninspired heart. "There must be an inner leap." The spirit of man must find its counterpart—the Divine Spirit that pervades all and is in and through all. Such a reckless giving of self to and merging self into God who is the very essence of life is my only hope of being truly Christian. In him we live and move and have our being. All the powers of personality must be coordinated in the truly religious person. And let me say again that the personal pronoun must be used. There is no proxy in religion.

Douglas Steere in the course he prepared on "Great Devotional Literature," was very helpful. He was thoroughly familiar with it, and he lives in its spirit. Saint Augustine, Thomas A. Kempis, Saint Francis and many others were opened to us, and as they bared their very souls to us it seemed that we were on holy ground, and to leave them without quickened hearts would do violence not only to them but to God himself. One does not dare go to these books and come back in the same condition. The interchange of reactions among various members of the class and the leader was valuable. But the thing that brought the most sobering challenge was that if we are to have similar experience there will be a similar price to pay.

But this inner experience cannot exist for itself alone. Its very life depends upon sharing it with others. This sharing was emphasized in two realms: in our own Society of Friends, and with the whole world. In the former, Elbert Russell and W. O. Mendenhall jointly conducted a course in "The Present Task of Quakerism." A brief history of Quakerism since the great Separation was given by Elbert Russell and was very valuable to a group that came from eight different Yearly Meetings and a goodly number who were not Friends. W. O. Mendenhall conducted forums in present activities of Friends including all the groups in America. This sharing of experience was of great value and revealed that our problems are not nearly so different as they might seem and as they are generally thought to be. In the western Meetings it is generally confessed that the ministry is too professionalized, and in the east the Meetings are acquiring some sort of professional help in carrying on the various features of their work. All had a concern to make the Meeting for Worship more vital, whatever the type of ministry or method of conducting the service for worship. It

seemed that the form of worship is not so important as the spiritual condition of the worshippers. The concern of the group was that there should be spiritual awareness and vitality—the form of expression is secondary. Through this interchange many of us were almost astonished to realize how far the groups in and about Philadelphia have gone in co-operation, and to see the large sprinkling of westerners who are occupied in various capacities in each of the groups there. We can see only one interpretation—it is a growth in Christian brotherhood. Perhaps the greatest concern this group had was for the individual Meeting; the gradual but constant growth of the individual and the increasing corporate power; a program of Religious Education for young people and children; an educational program for adults dealing with worship and the phases of the work that reach out to the whole world.

Phillips Bradley gave an address, or provided a worthy substitute, each Monday and Thursday evening on International Relations, Peace or other phases of our National life and that of the World. His course, "Social and Economic Problems and Suggested Solutions," had many helpful suggestions and pointed ways and means by which we may have a share in relieving our distressed world of today. This Christian outreach was strengthened and clarified by many visitors from many places, among whom were Joan Fry, Leighton Richards and Myrtle Wright of England.

The host and hostess, Joseph and Edith Platt, in their quiet, charming way, created an atmosphere that greatly enhanced the objective of the enterprise.

Pendle Hill embodies the spirit and soul of Quakerism, and thus commands the interest and support of all Friends.

Greensboro, N. C.

CHRISTIAN ENDEAVORERS IN CONFERENCE

The Christian Endeavorers of Kansas Yearly Meeting held their summer conference August 7 to 11 at Friends University in Wichita. Arthur B. Chilson preached at the evangelistic services each evening. Other leaders were: Alice K. Hunt in charge of the expository hour; Lela E. Gordon, quiet hour leader; William S. Kitch, Carl Byrd, Frank Davies, and George Edie, teachers; Herbert Reynolds, dean of men; Mrs. Alison Rogers, dean of women; and Archie Mahan, recreation leader.

Over one hundred were registered. Forty-six received certificates for regular class attendance and notebook work. The conference added spiritually, educationally, and socially to the lives of those who attended.

A Symposium on Evangelism

BY JESSE A. STANFIELD

DOUGLAS Clyde Macintosh speaking in *The Christian Century*, June 22, 1932: "There is something in personal evangelism and the conversion experience which contemporary religion can ill afford to lose. It is here, I think, more than anywhere else, that liberalism in religion has made its great mistake. It has made religious education a substitute for personal evangelism instead of its supplement. The result in many instances is that young people are inoculated with a very mild type of religion which renders them practically immune to Christianity in its original acute and dynamic form. If half the thought and energy which have been given in the past generation to 'religious education' had been given to making the technique of personal evangelism truly scientific, and this not as a substitute but as a preparation for further Christian education, we should probably be much farther ahead than we are. Religious instruction without conversion is comparatively ineffective, as the character studies of Hartshorne and May, Hightower, and others seem to indicate. True religious education would teach how effectually to repent, to have faith, and to pray."

Most of the above quotation was sent to the Evangelistic Superintendents of the Yearly Meetings of the Five Years Meeting with the request that they give their reaction to the concern expressed in it, and answer other questions pertaining to evangelism. Some of these other questions were, in substance: "Is there not a danger of a shallow type of religious experience resulting from the transitory impression which may be given in the Decision Day, the Visitation Evangelism, or the short series of meetings method? Is the conference habit of Friends in recent years enough? Can one expect to arouse the interest of the indifferent, secure attendance at evangelistic meetings long enough for a life changing impression to be made, and get a favorable decision, in the short series of three to five evangelistic meetings? Is there not a possibility that in our reaction against emotion we have failed to win those who cannot be touched by reason alone?"

There was some variety in the replies. One came from a prominent Friend whose life has been largely given to educational service. His great concern just now is for the clarifying of a message worthy of such enthusiastic and prolonged presentation as we have had in other days in evangelistic meetings. Do we have the certainty of knowledge regarding God, regarding the social appli-

cations of Christianity, regarding the psychology of religious experience which are to be expected of a genuine evangelist? Yet he feels that something needs to be done to turn our attention away from the effort to save the church, toward the effort of saving people and the world of people.

Walter H. Wilson, of Nebraska Yearly Meeting, feels that the paragraphs of Macintosh "is a pretty fair and accurate statement of the case." He believes that more depends on the character of the evangelist than on the method. He doubts the wisdom of putting excessive pressure on an individual or an audience for a decision. The length of a series of meetings, he suggests, should depend on such circumstances as a growing interest, possible widening of service, and evident deepening of conviction.

Moses T. Mendenhall believes that religious education may be substituted for evangelism but does not need to be. "It should be a counterpart of the whole scheme of evangelism instead of a supplement." He agrees with the Macintosh quotation. He believes that in the Decision Day or Visitation method much depends upon the thoroughness of the leader. He thinks that while some have gone to the extreme in appealing to the emotions we no doubt have often been lacking at this point. I quote the closing words of his letter: "One of my best evangelistic efforts this year was at Sawyer, Wisconsin, the first of May, when in two weeks 28 knelt at the altar for definite spiritual help. I am not a high pressure preacher, but do hold to the truth. Mr. Loren Tennansen, who has lived at Sawyer for sixty years, said he had not seen a meeting there such as this one in May, when people were moved voluntarily to walk to the altar and get right with God." He gives a statement of the duties of Quarterly Meeting Evangelistic Superintendents as follows: (1) Prayer for wisdom to know God's will for their work. (2) Pledge of loyalty. (3) Canvass of membership to know spiritual condition of each, and to know how many have family devotions. Goal: a family altar in each home. (4) Prayerful effort to restore to faith and communion with Christ those who give evidence of such need. (5) Survey to find number of residents not associated with any church. (6) Effort to arouse interest of non-attenders by manifesting an interest in them and inviting them to attend. (7) Effort to make the evangelistic spirit pervade all church services. (8) Effort by every pastor, teacher, and officer to secure definite results. Goal:

Every child a Christian as he reaches the age of accountability. (9) Definite increase in attendance at Sunday school. (10) Follow up and look after non-resident members.

Richard R. Newby, of Western Yearly Meeting, readily accepts the conclusions of Dr. Macintosh. He grants the danger of neglecting the appeal to the will and emotions. To him the conference method of Friends in recent years is not enough. He feels that the danger is for the duration of the meetings to be too short, and other handicaps are apt to be in "insufficient preparation in approaching the series of meetings, and following too little of plan and method for conservation and intelligent employment and application which religious education should afford." He holds that "evangelism and religious education are indispensable to each other and should supplement rather than supplant each other."

Charles E. Hiatt, of Indiana Yearly Meeting, holds that "The fact of a definite, conscious experience of conversion on the part of the individual is of first importance." He sees a very real danger in a superficial type of evangelism that leads to a shallow religious experience. He writes: "No, the conference idea it not enough; it is only one of the aids in the building of real Christian character." He continues: "I think most of our mass evangelistic meetings stop too soon. It is a waste of means and effort to conduct a meeting right up to the point where attention and conviction begin to develop and then close just because of another meeting that may have been scheduled to begin." "Our effort must be to so present truth to the mind that the emotions will be stirred by it and the will influenced to close the contract."

Lewis W. McFarland, of North Carolina, believes that mass evangelism holds the center of the stage and always will. In the thirty-three years of his experience in this type of evangelism he can write, "I think it would be safe to say that I have been used to lead hundreds of people into membership in the Friends Church." Observing the results of this work in his present Yearly Meeting for seventeen years, he feels that it has been worth while. He finds people that were reached in the mass evangelism efforts now among the leaders and substantial supporters of their meetings. In the seventeen years the membership of North Carolina Yearly Meeting has grown from 7,000 to 11,000 and most of this increase has been the result of mass evangelism. "The birth rate and those coming from other denominations to us by letter represent a comparatively small per cent of those received by request as a result of evangelistic effort." One of

the meetings has received thirty-six members this year by request. Of these more than thirty are believed to have come in as a result of evangelistic effort in that community. But he also appreciates the need of organization to follow up the evangelistic meetings, and of a worker who can see the possibilities of taking men and women, boys and girls, in the rough, spiritually speaking, and developing them into the full stature of the Christian life. He believes the impress made on the communities by an intensive evangelistic effort is helpful. It helps make the church outstanding in its influence. He sees the dangers, however, of a lack of sympathy on the part of evangelists with the organization needed to carry on their work, and on the part of those evangelists who bring more attention to themselves than to the church and its work. Orthodoxy is expected, but fanaticism and extreme types of emphasis on Christian experience are not encouraged. Gospel teams of men and of young people help in the Yearly Meeting's evangelistic program.

There was another question asked of these correspondents. It was about as follows: Do you know of evangelists who can use the findings of present day scholarship for a successful presentation of the full personal and social gospel? Among the names which came out in the response were those of Frank Dell of California. Charles E. Hiatt and Aaron Napier of Indiana, and one could not say that such work as that described by M. T. Mendenhall and Lewis McFarland should be considered lightly in view of its personal and social consequences. Perhaps the other Superintendents could have reported more along the same lines. But the writer has been wondering for some years if there are not to be raised up spirit-filled evangelists who can present Christ as an individual Saviour, and as a world Saviour far more intelligently and effectively than is often done. Can Dr. Macintosh, speaking from the point of view of a professor in Yale Divinity School, and others herein quoted help Friends keep their conception of a thrilling message of salvation? Should not the A. F. S. C. caravaners have some training in a message for the individual as well as for the world in general? Is there not a danger that some of our emphasis be long on its sociology and lamentably short on its psychology and theology? Just what would happen if leaders with the gifts and training of—shall we say, Frederick Libby, Thomas Que Harrison, Thomas E. Jones, David M. Edwards, Elbert Russell, Rufus Jones and others were liberated to thresh among the multitudes, striving to bring conviction for sin and conversion along lines of international, racial and economic problems, and with no waning

of enthusiasm, helping folks of today find a living God who integrates their lives, and helps them attain to their maximum of uprightness and usefulness?

Ivor, Virginia.

WRITES OF OUR WORK IN PALESTINE

A letter from Irving Kelsey, Secretary of the Friends work in Palestine, enclosed several photographs of the village work that are exceptionally fine. One of them is a picture of the children of the Dier Ghazanni day school on the last day when they were holding their picnic. He states that these children are all Moslems and are very poor, but were dressed in their best for the occasion. The brilliant colors of their dresses remind one of a flower garden. There are pinks, yellows, reds, and lavenders.

Another picture is that of Nami Shala, our Bible woman, talking to the Dier Ghazanni day pupils on their annual picnic. Still another shows the children of the school making their way home across the rocky hills in "The hill country of Ephraim." There is a group of six pictures showing children and Friends connected with the Bireh school which is very close to Ram Allah. All of these pictures are very fine and plain. They will be placed with the collection of pictures of the American Friends Board of Missions for the use of Friends. His letter follows:

"As a newcomer I have been very much impressed with the valuable work these schools are doing. The education of girls in the villages is almost non-existent. The medical officer for this district told me that their campaign to better the health conditions in the district had fallen flat because of the ignorance of the women. He said that the Dier Ghazanni school was the only one in the whole district for girls. This, of course, excepts Ram Allah and Bireh, which are practically one town.

"The two schools are quite different. Bireh is a Moslem village but with some Christian families. These families desire a Christian education for their children and are helping to pay for it. Some small boys have been admitted this past year and the attendance has increased to 28. Most of the parents pay a small sum for their children's instruction. In the pictures you will notice that they are better dressed. Bireh is on the main highroad to the North, and joins the progressive town of Ram Allah. Many of its men have also been in America hence it is counted among the more progressive towns.

"Dier Ghazanni on the other hand is way off in the northwest corner of the Ram Allah district in a hilly, rocky, un-

productive region, 'The hill country of Ephraim' of Bible times. The people are all Moslems and very poor. Moreover this year their wheat and olives are almost a complete failure. The cisterns are all dry, and water has to be brought from an hour's distance, and the spring there is drying up. The women have only eggs to barter for the necessities of the home, and a woman with four hens is considered fortunate. There is only one man in town able to pay tuition for his children, and he has a daughter in the Girls School in Ram Allah. About half the children in town have tracoma. The teacher had run out of the drops for the eyes so I sent out some more to be used during vacation. They are especially needed just now as the flies are bad.

"There is an enrollment of 46 this year, several coming from a village a half hour's distance. The influence of the school on the life of the village is apparent, and other villages are beginning to take note. The need of these schools will be greater than ever as all Greek Catholic schools are to be closed this next year for lack of funds. The work of the Bible woman and these two schools is all that we are doing for these needy villages. It should be increased ten fold."

A WORD OF WELCOME

Wilmington Friends, in anticipation of a profitable conference of the Woman's Missionary Union of Friends in America, want to add their cordial invitation to each and all who may feel drawn to attend the gathering this autumn.

Harriet W. Purdy of Minneapolis heads the organization and Frances McDonald of Wilmington is vice-president.

The Conference is to meet in Wilmington, Ohio, October 13 to 17. Pleasant memories of a similar convention held here several years ago, contribute to the interest and to the hope that this one may even surpass it in helpfulness.

Harriet Hiatt is the local general chairman of committees for the Conference, with Virginia Peelle as vice-chairman. The Transportation Committee has Grace Miller as chairman, while Mary K. Farquhar directs the committee on Reception and Entertainment.

Plans are being rapidly developed by the various committees which are well chosen for the activities necessary for the success of the Conference and they will gladly welcome the Woman Friends, of whom it is hoped there may be a large number in attendance.

Robust personality can never be formed without constant insistence on the restraints and sanctions of nature and the no less important sanctions and restraints of society.—RUFUS M. JONES.

JESUS CHRIST OF THE FUTURE

BY EDWIN ASHBY

It is a long way from the "cave man" to the best of civilized mankind of today and, if you will, to the best followers of Jesus Christ of today. I believe with the apostles John and Paul, that this development is due not only to the operation of those factors of physical laws which are termed "survival and selective factors" and so on, which undoubtedly have their place in the evolution of life, but also to impulses which have had their origin in Jesus Christ.

I believe that he is in truth the Mighty Conqueror, who will conquer through Love. He is our splendid Leader and the personal guide of each individual. I look back and in some degree recognize the infinite patience and steady purpose that has never faltered throughout the ages of the past; a leader that looks to that future when the purposes of God shall be willingly obeyed and carried out by mankind. I believe that we are approaching the time when men will gladly listen for the Voice that speaks in all our hearts saying, "This is the way walk ye in it" and will earnestly strive to obey it.

Whether our Lord again comes to this physical world in human shape or not, is quite unimportant as compared with the fact that he is now here. I believe the right conception of a human life is that it is a wondrous opportunity, a great adventure.

To me the whole of life is sacred, all is to be lived as in the presence of the Master; our bodies are to be kept fit, our mind trained to the utmost efficiency and our spirits attuned to listen for the Master's voice and in willing obedience to follow his lead.

WHAT DOES THIS MEAN?

Efficiency in everything! It in no sense means equality, we differ in heredity, physically, mentally and probably spiritually, but the "way of life" as I conceive it, is a continual climbing, a spirit that is never discouraged by failures but uses these set-backs as spurs to renewed endeavor. The boy at school, when in his heart he understands that his Master the Divine Prince and Leader is interested in the way he does his work, and also is, if he be willing, to give him impulses of courage and stick-to-it-iveness in his study, will gladly seek for this help, put his best into his job; the same applies to the school games, because the Master is watching, he cannot do other than as the boys say "play the game."

What a first-class captain is to his football team, stimulating every member of the team to surpass himself, so in the

very scheme of things, Jesus the Messiah desires to be to every living soul, it is for us to practice awareness of his Presence and be attentive to his voice.

It is sometimes said that the golden rule "Do unto others as you would that they should do to you," is impossible to carry out in business. I deny this and do not hesitate to state that those in business who do not desire to act on these lines or do not attempt to do so, are not true business men; a business that does not serve its clients and customers is not business but partakes of robbery. The basis of all business is cooperative service and the employer, as well as the employee needs to keep this in mind and the master of the firm or the Board, if a company, needs to listen for the inward monitor in all business decisions; but how easy it is to forget till after the decision is made and the deed done. If it is so advisable that employers or heads of a firm should respond to the highest impulses of their soul, whether they recognize its source or not, if it is

FULFILLMENT

What? Have I suffered?
You ask that of me?
Yes! my cross I have borne
To Calvary!
Anguish of heart,
Anguish of mind,
I've drunk to the dregs
Of frail human kind!

Trudged I along
Up through the vale,
Slow of step, sad of mien,
With visage pale;
Brows knitted, sorrow-torn,
Thorns on my head;
Eyes stark, strained and dim,
Tears of blood unshed!
Up, up the crooked path
By the Olive-tree;
Ah! yes, my head is bowed—
Gethsemane!

But onward, ever onward,
Up and up the trail;
From shadow to sunlight;
Sweet calm after gale!
Where all has been tumult,
New lights abound,
A rainbow of promise,
The mountains beyond!

The weary steps lighten;
I press on toward the goal,
Lips wreathed into smiles,
New faith in my soul.
Eyes alert, shining;
Brows free from the thorn,
Reach I the top—
Lo! the burden is gone!

ROSETTE LEPAGE.

South Hamilton, Mass.

so desirable that the employer should seek for the guidance of the "Inward Voice" in the ordering of his undertaking, it is equally important that the Trades Hall and its administrative Committees should each individually seek for the same help. That any person in his senses should advocate a "go slow policy" is to me inconceivable; this attitude of the soul is a denial of the presence of the Lord, a disaster to one's own soul and a menace to mankind. The old injunction, "Whatsoever thy hand findeth to do, do it with thy might," can never be ignored without great damage to the character of the individual so doing. Once we realize that life is not a game of selfish grab but an adventure in the service of the King of Kings, such a policy as the "go slow policy" has no place in one's thoughts.

But you ask what about the future, is all our boasted civilization to end in disaster? What about those so called prophecies written by men in ages long past which each succeeding generation attempts to apply to itself and some public speakers use to work on the fears of their audiences, age after age.

I say that our Master, who through the ages has been working out God's great scheme for mankind, is not going to throw down his job! He did not bring the knowledge of the kingdom of heaven to this earth to end it all in disaster.

He is not only the Servant of mankind but he is also the Master, he is not only the Savior but also the invincible Conqueror; He will never win man to himself by force but by love.

He who has for millions of years been directing (we say slowly) the divine plans for this world, will have patience to the end. I believe this vision is a true one of God's purposes to usward. Will you, my reader, join hands as it were with your Guide and Leader and so build your life in close cooperation with your Master, so that you may really help, however little, toward the final consummation of God's purpose "when all shall know the Lord from the least unto the greatest" and the "will of God will be done on earth as it is in heaven"?

(I am aware that Jesus Christ probably uses many spiritual entities who under his direction serve mankind, but in face of our human limitations I have in this paper ascribed all to our Lord himself)

"Wittunga," Blackwood,
South Australia.

INFORMATION WANTED

The American Friends Board of Missions has need of the halftone cuts of Seaside Meetinghouse and Amity Hall. These were borrowed from the office sometime ago and their present whereabouts is unknown. Any information about them will be appreciated.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

A VISIT OF GOODWILL

This summer the great event for the Forum at the Geneva Center is that 21 of its members, 13 girls and 8 boys, are spending three weeks of July in England, in London and Kent, in order to visit Friends House, and to study with the help of Friends, English conditions, to get to know English people and English life. Some of these young people were among the children who were entertained in England during the famine in Austria, twelve years ago. Others have never been beyond their own borders. All are looking forward eagerly to a great experience, although the difficulties of arrangement have been tremendous.



THE OLD LANDMARK RISES AGAIN

Friends will remember that the one Friends Meetinghouse on the European continent is at the pretty watering-place of Pyrmont, not far from Hanover. This meetinghouse was built in 1800, when a promising Meeting was building up here. The fashionable people visiting the baths were much interested in the Quakers, and often crowded the building to the doors and beyond. A little later, Friends met many of the same difficulties as their predecessors in England as to marriage, taking the oath, opposition of the established church, etc. These, added to the requirements of military training, forced many of them to emigrate.

The old meetinghouse still remains. Sold once and again, German Friends tried for four years, unsuccessfully, to repurchase it. Then suddenly, last spring, they learned that it was to be torn down, and were fortunate enough to be able to buy it before this was done. The land on which it stood was not for sale, but the municipality has offered to the German Friends a beautiful plot just on the other side of the old Quaker burying ground, which has never passed from the possession of Friends. This plot is given for almost nothing, in memory of the relief work done in Germany.

Here now, the old meetinghouse is rising once again. It is to be somewhat enlarged, with a kitchen and dining room in the basement. The meeting room will seat 300, and will probably accommodate the Yearly Meeting for some years to come. By the first of July, the basement walls were finished, and the first floor laid. The bare brickwork must be done by winter. The remaining work will be carried on as funds are available. The

entire amount required will be \$10,000; for the present necessary work, \$3,750.

So many German Friends are out of work and dependent on others that, although they are straining every nerve to collect this sum—and have probably half of the smaller amount in hand—they can not possibly realize it all, and must call on Friends in England and America to help.

The architect is going ahead with the building, in spite of the honest information given him that they did not yet have enough money on hand to pay him. He asked that they pay only what they had at the time, and added, "I am quite sure that Friends will pay as soon as they can." Again the memory of the child-feeding in Germany!

This confidence in Quaker good faith surely is a challenge to Friends of all countries to justify it. Our sorely pressed brothers in Germany are doing their utmost to create again this building which will be the tangible evidence of a link with the Quaker past in all countries, and also a rallying-place and center of encouragement for the present and future. They need this building and they need our help in securing it. Our immediate aid will be a beautiful gesture of friendship and brotherhood.

At least one interested Monthly Meeting has put a little box in its vestibule, with an inscription giving necessary information and inviting Friends to drop in contributions, be they small or large. Perhaps others might like to do the same. Any money collected should be sent at frequent intervals to the Service Committee, or to the Treasurer of the German Yearly Meeting, Leonhard Friedrich, 25 Wetzendorfer Strasse, Nuremberg, Germany.



THE EUROPEAN MUTUAL AID ASSOCIATION

As Professor Kern of the University of Bonn was in Paris during June, the Friends Center seized the opportunity to invite a group of French people interested in Franco-German rapprochement to meet him. About thirty responded. Among the subjects considered was the advisability of sending a French lecturer to Germany to speak to German university students. There is also a plan to help French children to raise money for the children of German unemployed, thus showing French goodwill. At a second meeting held a week later, at the home

of Marc Sangnier, it was decided to open the way for Europeans of all nations to join the organization for this purpose. It is to be called "The European Mutual Aid Association." This will not at all interfere with the plans for Franco-German reciprocal assistance.

French Friends are making a great effort to build up friendship between their country and Germany. Last Christmas they collected money and gifts for the children of the unemployed, in both France and Germany, the money sent to Germany being distributed by a German Friend who is a teacher. They sent a message of friendship to Germany, signed by a dozen or more peace organizations. They suggested the sending of a number of poor German children from Frankfurt to Alsace, a project which has been carried out, and may be repeated.

The Center lends its premises to several peace societies for their meetings. The League of Mothers and Teachers meets here. The place is also a center for the valuable work of Mr. R. Kaspar, who spends his time seeking employment for ex-prisoners and other needy young men; on almost any day in one of the rooms one may see a row of such waiting their turn to speak with Mr. Kaspar. Finally, on Thursday evenings, a very capable student, Mademoiselle Colette Duput, conducts a large and well-ordered Club for Franco-German conversation. Each summer she and her mother rent a house in Germany, to which they take French students for periods of residence which makes for better understanding.

Thus, the rooms of the Paris Center are working at capacity, seven days in the week—and practically seven nights in the week, as well.



NUREMBERG FRIENDS

Young Friends in this group are beginning to take the responsibility of their own meetings. This last spring they organized, elected a Chairman, Vice-Chairman, and Secretary, and appointed an executive committee. They frequently have speakers from outside, but are proving themselves capable of introducing their own topics for discussion, and of conducting their own meetings. It is hoped they will be able to take part with the Peace organizations in a project leading toward international understanding.

Every spring, the Nuremberg Friends make a Sunday excursion together to the quaint little country village of Rosstal. This year, the trip was made on May 5, and 45 persons including eight children came together for the day. "In a beautiful piece of woodland we assembled for morning worship. A softly sung hymn mingled with the songs of birds, and then in the stillness we were conscious of the Divine Presence in our midst."

The Bertha Ballard Home

BY ESTELLA C. PITTS

THERE are many interesting events recorded in the books of the secretaries of the Board of Management of the Bertha Ballard Home, in Indianapolis. The persons who were vitally interested in establishing a home for girls had a vision for Social Service Work of a high type and character long before social service was given such a prominent place in the minds of thinking people.

The following statement is found in the first secretary's book: "Women Friends of Western Yearly Meeting effected in 1887 an organization for the promotion of the best interests of women." Recognizing the practicability of instituting a boarding place where worthy, dependent women and girls could have more of the comforts and conveniences of home life than is possible even in the best regulated boarding homes, the suggestion of establishing a girls' boarding home was endorsed, and a committee was appointed to locate the place for such an enterprise in Indianapolis. This would be a central location through which the largest number could be reached. The financial part of the enterprise was carried by the payment of one dollar for an honorary membership, with the promised support of Western Yearly Meeting.

The founders of this work understood that existence in a rooming house, furnishing oftentimes wrong companionship, is the logical start towards wrong living, and that prevention is better than rescue, and that a wall around a precipice is better than a hospital at the foot of the hill.

Through many trials and discouragements these women went faithfully about their tasks, establishing a boarding home in a small way, carrying on as best they could, and praying always that God might put it into the heart of someone to give to the church a building fitted to the needs of girls.

From this small beginning has grown the institution known as the Bertha Ballard Home. The story of the inspiration of this larger home is known to but few

people, except those who have been closely in touch with its management. William Hadley Ballard, a resident of Indianapolis, when returning from the cemetery after the burial of his daughter, Bertha Esther Ballard, remarked to Albert J. Brown, their pastor of the Indianapolis Meeting, that he believed he would take the money left by his wife to their daughter, and build a beautiful monument to the memory of his loved ones. Albert J. Brown suggested to him

that if such a sum was to be put into a memorial it should be put into something which would not only honor the dead, but help the living. The result of this conversation was that William Hadley Ballard gave to Friends this memorial building. It was to be built at a cost of forty thou-

sand dollars. In July, 1900, it was ready to be occupied. The rooms were furnished memorially, many friends giving sums sufficient for the furnishing of a room in memory of some loved one.

An Association was formed. It was incorporated and turned over to the control of a Board of Managers, selected from members of Western Yearly Meeting. The girls living within the confines of the Home have many privileges, every convenience, and the affectionate interest of those in charge. The Home, especially since it was refurbished, appeals to the artistic sense of the girls, while regular habits and nourishing food make for bodily comforts. The Home is non-sectarian receiving girls of all creeds.

This institution, which stands as a loving memorial to the little girl whose name it bears, and which grew out of the sorrow of a man's heart, has given joy to thousands of girls who have called it home. There are many illustrations of life stories of girls that would be interesting, to whom the Bertha Ballard has been a rare blessing. The Home has never been run with the idea of profit. Only a cost charge is asked each girl, bringing the price of living there to a very reasonable figure.

The Home is a central meeting place for all Yearly Meeting committees, Boards and Conferences, and they are

made welcome in its comfortable and pleasant parlors.

In July of this year the Home was placed under entirely new management. Bertha H. Dixon, a consecrated Christian woman, was chosen as the new Superintendent.

Friends are invited to visit the institution, located at 411 North Delaware Street, and to send your daughter to live under its protecting roof if they are to be in Indianapolis this coming winter.

WITH YOUNG FRIENDS IN NEW ENGLAND

The first young people's conference of Vassalboro Quarterly Meeting was held Saturday and Sunday, August 6 and 7, at South China and East Vassalboro. Twenty delegates were present from other Meetings in Maine and New Hampshire. After a business meeting Saturday morning at South China, a company of about fifty young people took luncheon at East Vassalboro, which was followed by tennis, volley ball, and other sports on the church grounds. At about four o'clock the young folks returned to South China for a dip in the lake and a picnic supper on the shore. The surroundings were ideal for the campfire services which followed, consisting of a devotional period led by Edward Wood of the Gonic, N. H. Meeting, and addresses by David Henley of Whittier, California, and Lindley Cook of Portland.

At the meeting for worship on Sunday morning, Dr. Rufus M. Jones gave a helpful and edifying message in his inimitable manner to an unusually large and appreciative audience. The fellowship of the young people was further enjoyed as they lunched together in the beautiful dining room of the South China Meetinghouse. At three-thirty the conference convened again at East Vassalboro, when William Prideaux of South Durham, Maine, gave a stirring message on "The Reality of the Knowledge of God." Between the afternoon and evening services supper was served to about 100 guests.

A musical program led by William Prideaux and his orchestra of twenty-five pieces made up largely of children from seven to fifteen years, accompanied by their pianist and John Gatchell, cellist, was conducted at seven-thirty. It remained for David Henley, a professor in Whittier College, to add the inspirational touch needed to climax the whole series of meetings, as he conducted a brief consecration service which will long remain a cherished memory by all who heard him. Special songs were sung throughout the services of the day. The attendance at all the sessions was very satisfactory, ending with about 250 for the evening meeting.



QUAKERDOM • AT • LARGE

Gordon T. and Jane Thomas Bowles, who were married in Tokyo during the Christmas holidays, arrived in New York a few days ago and are spending a few weeks with Jane's parents, Wilbur K. and Elizabeth Thomas, at the latter's summer place at Monterey, Massachusetts. With the opening of the college year, they will go to Cambridge, where Gordon will continue his work in anthropology at Harvard University.

* * * *

Ralph Choate and Esther Chilson, whose marriage is announced in this issue, are recent graduates of Friends colleges, the former having been graduated last year from Pacific College, and the latter this year from Friends University. While looking forward hopefully to service as missionaries in Africa, they will reside this year at Greenleaf, Idaho, where Ralph will teach in Greenleaf Academy.

* * * *

In token of the 250th anniversary of the sailing of William Penn for Pennsylvania, the Penn Club of London and the English Friends Historical Society have arranged an all-day pilgrimage to places of interest connected with William Penn, for September 10. Starting from Friends House, the pilgrimage will go by motor coach to visit, among other points of interest, the scenes of William Penn's marriage to Gulielma Springett, the house where they lived, Penn's burial place at Jordans, etc. Short talks will be given by John William Graham, President of the Friends Historical Society, and others.

* * * *

The following item taken from the Newberg, Oregon, *Graphic* relates to the pastor of the Newberg Meeting, who is well known to many of our readers: "Do preachers like poultry? Whether they do or not, Rev. Carl Miller is in possession of two young ducks which he found on his lily pond at 7:30 a.m., Tuesday. The ducklings are apparently of the mallard variety, but whether they are a gift of Providence, a kind friend, or a practical joker, the Rev. Miller is still to learn. He has put them in his chicken coop and says that unless someone claims them before Thanksgiving day they are going to enter the ministry."

* * * *

On his occasional page of gossip and comment, Hubert W. Peet, Editor of the London *Friend*, relates that when recently visiting Streatham Meetinghouse, he saw a poster, evidently the work of

one of the elder scholars, displayed in the Sunday school room. It read:

HEBRON NEWS

Reported Tragedy at Dothan
Feared Death of Wealthy Sheik's Son
Bloodstained Coat Found
Bereaved Father's Distress
Further News hoped for in S. S. Circles
on July 17th

"There is evidently life and originality in local S. S. circles!" comments the Editor, and, let us add, some English Friends are evidently ultra-modern in their publicity methods.

* * * *

There will be found in this issue the announcement of the marriage of Harriett Hodgkin of Newberg, Oregon, to Jan Van der Vate. After the manner of Friends the young people said their own marriage vows, after which President Levi T. Pennington pronounced them husband and wife. The young people will make their home for the next year or two in New York City, where Mr. Van der Vate will carry forward his graduate work in the field of History and International Relations in New York University, having been awarded a scholarship for that purpose. Harriett Hodgkin Van der Vate, a graduate of Pacific College, has been appointed to a position in the personnel department of the University. She has had a similar position in the University of Oregon, where she has assisted in the personnel research and student testing.

* * * *

Beryl Aylward, a Quaker teacher in a Coventry school, in England, refused to take part in the Empire Day celebration in her school, after seeing the type of celebration being arranged. She told the headmistress that she could not conscientiously take part in the celebration. The Director of Education was consulted, and he, after consulting the Chairman of the Education Committee, ordered her to attend. On the day, she marshalled her class to the hall and then retired to her classroom. She made plain her grounds, stating, "In matters of conscience there is a higher authority than the Coventry education committee." She was at once suspended from duty and later dismissed from her position without an interview, although one was granted later. However, even after the reinvestigation of the case, the first decision stood. Beryl Aylward stated that her attitude was the result of her international background, which she attributed to her Quaker upbringing and her life at Woodbrooke.

The North Central Section of the American Friends Service Committee held its summer gathering in the community house of the West Richmond Friends Church the afternoon and evening of Saturday, August 13, 1932. Between fifty and seventy-five Friends of the regional territory were in attendance together with a number of visitors, including four members of the English-American young Friends message caravan: A. Frank Ward of Bristol, England, Myrtle Wright of Birmingham, England, and Henry and Louise Ridgeway, who are Philadelphia young Friends teaching at Hampton Institute, Virginia. Frances Stratton, a graduate of Earlham College in 1928 who is now engaged in social service work in Cincinnati, Ohio, was also present at the closing session. The concern of the group was chiefly with the need and opportunity for the Friendly interpretation of community relationships in the present unemployment situation. It was urged that there was a real opening for groups and individuals to contribute to the maintenance of the spiritual and mental life of jobless men. The visiting Friends, especially those from England, entered most helpfully into the discussions on these problems.

NEWS OF OUR MEETINGS

The young people of Hiawatha Quarterly Meeting, Nebraska Yearly Meeting, met at Bethel Friends Church, August 3 and 4. The Conference theme was based on the Christian Endeavor pledge. There was a good delegation from each of the Meetings, seventy-five or more being present altogether, and some coming from a considerable distance. Special features of interest were the musical selections, the Scripture reading contest, the evangelistic service, and the round table discussion. The Conference theme song, "I Need Jesus," was appropriate to the spirit of the group. The following committee was appointed to act as executives for the program for next year, one representative being from each Meeting: Harold Watkins, Greenfield; John Kearns, Jr., Bethel; Cleta Bowen, Pleasant Valley; Elizabeth Clapp, South Fork; Winnefred Edmonds, Riverside.

* * * *

George D. Weeks will bring the message at the morning meeting for worship at the Los Angeles Friends Church on August 28. Clarke Kerr, a college boy of Strathmore, who is doing peace work in southern California for the American Friends Service Committee, recently gave an interesting talk in Sunday School and

later at the morning meeting for worship. The annual School of Missions will be held in the Los Angeles M. E. Church, September 26 to 30.

* * * *

Myrtle Wright, of Birmingham, England; Frank Ward, of Bristol, England; and Henry and Louise Ridgeway of Hampton Institute stopped for a meeting at Poplar Ridge, Indiana, August 12. At an informal vesper service, the English Friends and their fellow caravaners spoke of the Society of Friends in England, and its extension into other countries. Over sixty people had gathered on the lawn in front of the parsonage to meet and hear these Friends. Many from Gray and Carmel were in attendance, as well as Elwood and Inez Perisho, and Howard Milner of Guilford College. Games and refreshments were enjoyed by all, following an interesting discussion.

* * * *

Edna F. Schendel, formerly of Denair, California, but now a teacher in the Girls' School under the care of the Peniel American Mission at Port Said, Egypt, was recorded a minister by Denair Monthly Meeting of Friends, held June 22, 1932.

* * * *

Arba, Indiana, Friends are planning a general homecoming for Sunday, August 28. All former pastors and members, some of whose present addresses are not known, are cordially invited to attend. If unable to be present on that day, they are requested to write letters to the Meeting to be read on the occasion. Greetings may be addressed to Orville Fisher, Lynn, Indiana, R. F. D. 4.

* * * *

Friends of Richmond, Indiana, and vicinity were happy to have four members of the English-American Caravan with them on Sunday, August 14. In the morning, Myrtle A. Wright, was at First Friends Meeting, speaking to the Young People's Department in the Bible School and having some part in the meeting for worship, and A. Frank Ward was with West Richmond Friends, speaking at the meeting for worship. Th delightful privilege of further fellowship was enjoyed at an afternoon meeting, when about seventy people, mostly Young Friends, gathered on the lawn at West Richmond Meeting. Frank Ward told of the background of English Quakerism and Myrtle Wright of the beginnings and development of Woodbrooke School in England. Louise and Henry Ridgeway, other members of the caravan, were also present, and he spoke briefly of Hampton Institute and of the race problem. Groups were present from West Elkton, Ohio, Arba, New Garden, and Webster Meetings, besides Whitewater, First Friends, and West Richmond Friends Meetings in Richmond.

FRIENDS SAY FAREWELL TO ROBERT COPE

July 24th was Robert E. Cope's last Sabbath with Charlottesville, Indiana, Friends as pastor. After his farewell sermon, which was suitable to the time and to the needs of the people as have been his sermons throughout the year, the congregation joined him in singing, "God be with you till we meet again." A duet was then sung by Carl and Mary Catherine Jessup, the words having been written by Goldie D. Addison for the occasion, expressing appreciation of Robert Cope's services with the meeting and best wishes and prayers for the success of his new work as he goes to the Jamaican field. Martha Belle Hudson and Lois Ruth White presented him with a parting token of love and goodwill, which, in view of his approaching marriage with Ardele Ferguson of Marshalltown, Iowa, was a butterfly quilt with matching pillow, over which the ladies of the church had spent many pleasant hours.

A picnic dinner followed in a grove a short distance from the church, where all spent a delightful afternoon. At the Young People's Meeting in the evening Robert Cope had charge of the lesson. Although the time of his service as pastor with Charlottesville Friends was a little less than eleven months, it has been a very profitable time for old and young alike. His work with the young people has been much appreciated, as have also his pastoral calls and visits to the sick, which were numerous owing to the unusual amount of serious illness among members during recent months.

Ralph Collins of Fountain City, Indiana, a Senior at Earlham College next year, has accepted a call to pastoral work at Charlottesville, beginning the first of September. The Meeting looks forward to a profitable year with him.

At the invitation of the Westland young people, on June 26 the Christian Endeavorers held their meeting at Westland, and on July 31 Westland came to Charlottesville, thus fostering fellowship among the young people.

Some time ago the Missionary Society

sponsored a quilt show which was of much interest to the community. One hundred and forty-five quilts and bedspreads were displayed. Dr. A. A. Bond and family were present, and Dr. Bond gave a very interesting talk on their work in Africa.

Robert E. Cope, Mary Ruth Addison and Margaret E. White attended the Young Friends Conference at Dewart Lake, July 4-8, and during the hour for worship on the following Sabbath gave a splendid report of the week's work.

On August 4, Harry Cooper of Westland had charge of the morning meeting for worship, and in the evening, following the Christian Endeavor meeting, the local Peace Contest was held, with Joseph P. White, Pauline Hill, and Margaret E. White taking part. Margaret E. White won first recognition, and so will represent the Meeting in the Quarterly Meeting Contest.

ENGLISH YOUNG FRIENDS WELCOMED IN IOWA

Springdale, Iowa, Quarterly Meeting met in regular session, August 6, at Springdale. The Yearly Meeting Superintendent, Moses T. Mendenhall, brought the morning message, after a time of praise, in song and testimony. At this session and the afternoon business session, they were happy to have with them three young Friends from England: Frank Ward, Myrtle Wright, and Marian Doncaster; also Rebecca Elkinton, Henry and Louise Ridgeway, and Beatrice Shipley from Philadelphia Yearly Meeting. The presence of these young Friends was a real inspiration to all attending.

On Sabbath afternoon the Young People's Rally called together youth from all the Monthly Meetings of the Quarter, under the leadership of Dorothy Hinkhouse. The new president for the coming year will be Lois Hollingsworth of West Branch. Frank Ward gave a searching address on the assurance that all Friends must know and understand and experience that "inner light" which was and is the distinctive part of the Quaker belief. Four groups for round

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Committee of Management appointed by Philadelphia Yearly Meeting of the General Conference

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GEORGE A. WALTON, *Principal* WILLIAM EVES, 3rd, *Dean*

E. CONSTANCE ALLEN, *Dean*

Box 351, George School, Pennsylvania

table discussions met following the devotional hour, each group led by one or two of the visiting young Friends. In an immeasurable way the youth of these three Yearly Meetings, (London, England, Philadelphia, and Iowa) were drawn together, as they discussed problems. Prayerful best wishes from the group go with the young Friends on their mission of love as they go from place to place, directing the hearts and lives of Friends to their greater mission in these times.

Bloomington, Iowa, Friends were glad for the presence of these visiting young Friends in their Meeting, August 8. The meeting was opened by Beatrice Shipley of Philadelphia. Myrtle Wright of Birmingham, England, told much about conditions in Germany today and about the beginnings of the German Yearly Meeting. She could speak from experience, for she spent much time with German Friends. So clearly did she draw her word pictures of what it means to become a Friend in Germany that the group felt as never before a deeper appreciation of its own connection with the Society of Friends. All seven of these young Friends spent the night at the parsonage, leaving for Chicago the next morning. Those who were privileged to mingle with them for even so brief a time felt that life from then on would be different for them because of the fellowship which had been theirs.

ESTHER FORD TO AFRICA

Esther S. Ford will sail for Africa on the S. S. *Deutschland* August 25, to join her father Jefferson W. Ford in missionary work there. She was born in Glen Haven, Jamaica, where her parents were serving as Friends missionaries. When Esther was five years old, they went to the African field, which was home to this little girl for the next eleven years. She received part of her education in the mission school, Rift Valley Academy, in Kenya Colony, Africa, and in addition took correspondence courses from the Kansas State University. She came to the United States to finish her education and prepare herself for the work on the mission field, if she were called. After graduating from high school, she attended Marion College, from which school she received her A.B. degree in 1931. While a student in college, she attended First Friends Church in Marion, Indiana, where she was active as a teacher in the Bible school, as a member of the choir, and in many young Friends' activities. She served as pastor of the Friends Church in Keystone, Indiana, during the year 1930-1931. She has just completed the summer course in the Cleveland Bible Institute.

She goes to take up the work laid down by her mother, Helen Farr Ford,

who passed away in August, 1931. Esther Ford is the second missionary to go from First Friends Church within a year. The various churches of Marion Quarterly Meeting and other friends from surrounding communities joined in the farewell service given for her in Marion. More than one hundred dollars was raised for her, besides many personal gifts which were given her, and a cornet which she will need in her work in Africa.

Jesus is the angel of the covenant, and if his presence be now earnestly sought it will not be denied.—CHAS H. SPURGEON.

NEW MISSIONARY STUDY COURSES

This coming year missionary groups will study China and the American Indian for Foreign and Home Mission Courses. Each promises to be a most interesting subject. Here are some of the suggested books to be used:

On China

Lady Fourth Daughter of China—Mary B. Hollister.... 75c cloth, 50c paper
The book accepted by most groups for their study of China.

Living Issues in China—Henry T. Hodgkin..... \$1.00 cloth, 60c paper
Friends groups will be particularly interested in this book. It is a discussion of some of the important problems and issues in China and their relation to the Christian Church.

As It Looks to Young China—William Hung, Editor... \$1.00 cloth, 60c paper
This study for young people is a treatment of the social and religious questions that Christian youth in China are facing today. Each chapter is written by an outstanding young leader of the Chinese church.

The Young Revolutionist—Pearl S. Buck..... \$1.50 cloth, 75c paper
A fascinating story by the outstanding author of the well-known novel, "The Good Earth."

Off to China—Helen Furman Sweet..... \$1.00 cloth, 75c paper
Stories, lessons, and activities for Primary children.

On the American Indian

Facing the Future in Indian Missions..... \$1.00 cloth, 60c paper
A thought-provoking study of the work and problems of Christian missions among the Indians. This book is the study course for adult groups.

Indian Americans—Winifred Hulbert..... \$1.00 cloth, 60c paper
An expression of the thought and aspirations of the young Indians of many tribes, written particularly for young people.

Three Arrows: The Young Buffalo Hunter—E. Ryerson Young
\$1.00 cloth, 75c paper
A fascinating story of the early days of Indian missions. Particularly for Intermediates.

There is much other material not listed here and other courses which will be ready at a later date. Write us for a circular giving a complete description of the various materials.

FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street

Richmond, Indiana

FROM FRIENDS IN AFRICA

The American Friends Board of Missions in its annual sessions in April sent letters of greetings to our various missions and to the younger churches on the field. The following is a reply written by the younger church in Africa.

"Great peace to you all in God the Father and Jesus Christ our Saviour. Amen."

Following this greeting, we received your letter in our meeting of June 3, 1932. We rejoiced greatly to receive your greetings (your peace)—now we return answer to those words. When your peace reached our ears we were very pleased.

WESTTOWN SCHOOL

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maintained by Philadelphia Yearly Meeting

For catalog and information address

JAMES F. WALKER, Principal
WESTTOWN, PA.

Because our fathers and our grandfathers have never heard greetings (peace) which came from there, we rejoice greatly since we hear today the words of your country, and we reply since God is the Saviour who has come to us, we have come to rejoice with you.

Also we plead with you to pray for us, because here in Africa many have left the work of God; through the deceit of Satan very many have turned back to the works of evil.

Another thing of importance is that we do not have the money to help in the work of God. A number of teachers have ceased to help in the work, because the church lacks the money. In our church here money is very scarce. We do not receive as we did before.

Therefore we had thought perhaps you there in America were able to help us. Then we received your letter and you say that there also you lack. We just wonder we have no words to say.

We are your Friends.

The church of the Friends
Africa Mission.

DAUDI LUNG'AO, *Clerk*
DAUDI KIRA,
TOMARI BUGUNYE,
Recording Clerks.

DEATHS

SMITH—In an automobile accident near Mt. Summit, Indiana, August 14, 1932, Mrs. Glen Smith, formerly Vera Lammott, twenty-five years of age, and a bride of three months. She was the daughter of Mr. and Mrs. Ross N. Lammott, of Muncie, Indiana, and was well known there as in Richmond, where she had lived formerly. Previous to the accident, the young couple had been in Spiceland visiting an uncle, Fred E. Smith, well known minister, and wife who celebrated their twenty-fifth wedding anniversary. The accident occurred when Glen Smith swerved his car to avoid hitting a car in front of him, which was turning into a farm lane, and side-swiped a culvert. Vera Lammott Smith was graduated two years ago from Earlham College, and had taught a year at Orville, Ohio, and Auburn, Indiana. She was a member of West Richmond Monthly Meeting, Richmond, Indiana. Funeral services were held August 17 at Carmel, Indiana.

MARRIAGES

CHOATE-CHILSON—At Wichita, Kansas, August 15, 1932, at the home of the bride's parents, Arthur B. and Edna Chilson, Esther Chilson to Ralph Choate, son of Calvin and Louise H. Choate. Arthur B. Chilson, minister.

NEWSOM-WHITE—At Guilford College, North Carolina, June 22, 1932, Mrs. Mary E. W. White and Penn Newsom of Elizabethtown, Indiana. Joseph Peele of Guilford College, minister.

VAN DER VATE-HODGIN—At Newberg, Oregon, August 7, 1932, at the home of the bride's mother, Emma M. Hodgin, Harriett Hodgin to Jan Van der Vate, son of Joos Van der Vate of Serooskerke, The Netherlands.

NOTICE

When visiting Washington, D. C., room may be secured, at reasonable rate, from Florence K. Brown, 1327 Irving Street, N. W. Phone Adams 7971.

NOTICE

ATLANTIC CITY—Private Guest House. Friends family. Residential section near beach. Rates moderate. Address 16 S. Troy Ave., Atlantic City, N. J.

SCHEDULE OF YEARLY MEETINGS

(With name and address of Clerk)

Iowa—August 22-28, Oskaloosa, Iowa; Edgar H. Stranahan, Penn College, Oskaloosa.

Western—August 22-28, Plainfield, Indiana; Albert L. Copeland, Paoli, Indiana.

Ohio—August 23-28, Damascus, Ohio; Ralph S. Coppock, 711 Wright Avenue, Alliance, Ohio.

Indiana—September 20-25, Richmond, Indiana; William J. Sayers, 25 South 15th Street, Richmond.

Kansas—October 4-9, Lawrence, Kansas; Frank C. Brown, Haviland, Kansas.

Baltimore—November 11, Baltimore, Maryland; J. Hoge Ricks, 1506 Westwood Avenue, Richmond, Virginia.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Leslie Frazer or Garfield V. Cox, whose addresses appear below.

4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Leslie Frazer, Minister, 1149 East 61st Street. Telephone Fairfax 3193.

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Meeting for worship 10:45. Religious Forum
11:30 a. m. Take surface car to 55th Street and
Woodlawn Avenue, then walk two blocks south.
Garfield V. Cox, Clerk, 1332 East 56th Street.
Telephone Dorchester 5745.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new
meetinghouse, Eden and Donohue Streets, Cin-
cinnati, Ohio. Bible School, 10:15, and Meeting
for Worship, 11:30 a. m. Minister, Leslie D.
Shaffer; address, 2854 Winslow Street, Cin-
cinnati, Ohio. Visitors welcome.

DENVER COLORADO

Friends Church. West 41st Avenue and Shoshone
Street. Worship 11:00 a. m., Bible School 9:45 a.
m., Christian Endeavor 6:30 p. m. Arthur Kel-
logg, Pastor.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take
Fourteenth car to Joy Road or Clairmont car
to Linwood Ave. Bible School, 10:00 a. m.;
Meetings for Worship, 11:00 a. m. Christian En-
deavor, 6:30 p. m. Send names and addresses of
people coming to Detroit to Donald B. Spitzer,
Minister, 13560 Roselawn Ave., Detroit, Phone
Fairmont 1851J.

NEW YORK CITY

Friends Meeting, 144 East 20th Street. Meeting
for worship First Day at 11 o'clock. Visitors
welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East
Spruce Street. Meeting for Worship 11 a. m.
Pastor, Gervas A. Carey, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends (Ortho-
dox). Member of Five Years Meeting. Corner
13th and Irving Streets, N. W. Meeting for Wor-
ship, 11:00 a. m.; Prayer Meeting, Thursday, 7:45
p. m. Charles S. Easterling, Clerk, 1223 Euclid
Street, N. W., Washington, D. C. All welcome.

WASHINGTON, D. C.

Friends Meeting, 2111 Florida Ave., one block
from Conn. Ave. Meeting for Worship First-day
at 11:00 o'clock, First-day school at 9:45. Friends
and others interested are cordially invited.

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